

MISSIONARY WORK IN EGYPT.

English and American Efforts. Under the title of "Christian Work in Egypt," a writer in the July number of the Princeton Review gives some interesting information concerning the labors of English and American missionaries. We copy a few passages:—

"Protestant effort in Alexandria emanates from three special centers. There is the Episcopal Church for the English residents of that city, the Scottish Presbyterian Church for dissenters, and the American Mission Establishment for all and sundry, but especially the Arabic-speaking population. There is an agency of a Swiss mission, and two or three schools for natives, presided over and conducted by Protestants.

"The work of the Scottish Presbyterian Church began in 1858, as a branch of the Church of Scotland's Mission to the Jews, but the missionary having been appointed consular chaplain, his chief energies have since been given to the dissenting population, and very largely to that portion connected with the shipping. From the migratory character of the people, fruits of such labor are very little seen, but there has been, in many respects, considerable encouragement. The town congregation for the most part consists of English Independents and a few Scottish Presbyterians, although their numbers are not what they ought to be. The blight of the city appears to fall on all who enter it, and even the Scotch, with all their home training, seem to be less than many others for religious ordinances.

"Of Protestant establishments, there was formerly in Cairo the headquarters of a mission established by the Church Missionary Society of England, but it ceased to exist several years ago, and the only institution now directly supported by English money is an educational seminary presided over by a lady—Miss Whately, daughter of the late Archbishop of Dublin. Here a boys' and girls' school for Christians indifferently is carried on with great energy; nearly one hundred and fifty of the former and over fifty of the latter being in daily attendance, while by the distribution of books and other humble labors of one or two lay agents a considerable amount of religious and moral light is disseminated.

"But the institution in Egypt which is doing the work of the Gospel on the largest and most thorough-going scale is the American Mission, as it is called. Commenced some twelve years ago by the settlement in Cairo of a single missionary, who confined his instructions to those whom he could gather to his own house, it was gradually extended, till now it has to a greater or less extent over-

penalty of his transgression on the first opportunity. If he is not actually in the service of the Government, his name is sure to be included in the first draft of men for the railway or canal works, or for the army; and if a Government servant, he is either dismissed on some flimsy pretext, or selected for service so distant or dangerous that his election is tantamount to banishment, or even death. And in all this they have a ready answer to any complaint that may be made on behalf of the victim by the missionary or his consul: "Why," says the magistrate, "these men are our servants and subjects, and they are to interfere between us?"

"Or, the church may work the government power in yet another way. The schools, we are certainly the worst class of Catholics, trained as they are from their youth in all kinds of deceit and intrigue, over-reaching and lying, invariably take the side of the church, and when any case in which a Protestant is concerned comes before the court in which they officiate, judgment is sure, sooner or later, to go against him. They have even been known to turn a murderer (or sheriff) from being decidedly favorable to a Protestant plaintiff, right round to indignant denunciation, and by means of forged documents and prepared witnesses, succeeded, if not in obtaining a judgment of acquittal for the Coptic defendants, at least in shelving the case altogether.

"They got the magistrate to take the case (as a Scotchman would say) to arbitration, and took good care that the arbitrator should be one of their own party. The provisions of the South offer some advantages to the Christian worker, and in some respects hold out prospects of success, they present also their own difficulties and drawbacks. To be sure, there are in the towns men of sufficient position and wealth to command freedom of religions thought and action for themselves, but even they cannot do so without difficulty, and in many cases considerable sacrifice.

Student Life at Heidelberg.

We find the following in the Worcester Spy, from a correspondent of that paper, writing from Germany:—

"At our hotel we had a lively young German landsturm, who, on being asked, a part of a dozen American students, with his accounts of student life. "Oh, they don't study at all," said he: "how can they? They get up at ten or eleven in the morning. After breakfast they must have their fighting lesson. In the afternoon they come here for a good dinner, and in the evening they must be at the beer garden, you know. After they have spent a year or two this way, they just pay the professor for some papers, and then say they have graduated at Heidelberg University. This story, much to our surprise, the Professor would give perhaps of Harvard men, we recognized at the account of the ten per cent. of last men to be found in every college. And we happened to know of one at least, fitted at Mr. Metcalf's Highland school, son of the Chinese Minister here, who, after having been a student in Heidelberg, had recently graduated with very high honor. But with curiosity excited about the fighting lesson, after further inquiry, he assured us they do every week fight in desperate encounters and dead earnest.

"Next morning I intended to learn with peculiar demonstration that the sword duel of the German students is no myth, or affair of the past, or rough play at blunt fencing, as I had imagined, but a horrible reality of to-day, a barbarism beside which the roughest hazing of our colleges is pleasant pastime. Of the eight or nine hundred students, some hundred or more form clubs, under the name of corps students, distinguished from each other and from all the rest by caps of special color and style. They lead a life of luxury and dissipation. As we were going by their club house, half-way up the hill across the river, among the woods, and quite away from the city, we were curious to go in. With the help of our student friend we were permitted, with some hesitation, to enter for a few moments, and to look on at the proceedings. In one corner there a small group was gathered, having his wounds sponged and sewed up. He had just received a ghastly sword cut over the left eye some two inches in length, and one on top of the head still longer and deeper. The wound which he will carry to death. He wore spectacles, was pale, but keeping up good courage, and talking very coolly about it. Another man, the centre of a different group, I supposed to be his antagonist, but soon found that he was two more for another fight. They were heavily bandaging the arms, neck, and breast, and covering the eyes with iron goggles, and the person with a butcher's shirt. The face and head are free to be hacked and slashed. Our friend said that once he had been killed, but on one occasion, when the end of a nose was snipped off, a dog seized and swallowed it, before it could be sewed on again; so now they are more cautious. And what do they fight for? Nothing at all. It is good discipline for courage. Biographical sketches of the best professors in college. The different corps fight each other, men on the most friendly terms are arrayed against each other. Generally, however, some insult is purposely offered and passed to provoke the challenge. I heard of the most beautiful fights, and the beautiful ones give each other. But reserving this epithet for other uses, I only wished for the strong arm of power to arrest the whole set of young barbarians, who outrage and disgrace civilization, and send them to coal mines for some useful service to mankind.

"In the towns, the character of the people is very much the same as that found in the cities of the north. If there is any difference, it is that they are more wedded to the ways and thoughts of the past. The old idea is constantly in their mouths—"This Protestantism," they say, "what is it but a thing of yesterday? whereas our church goes back to the beginning of time." They are also more under the power of the priests, as they are perhaps more at their mercy. For in the towns the consequences of priestly enmity are quite as dreadful in their eyes as those to which reference has just been made. Not only can the ecclesiastical sword—which perhaps is blunt enough, and in itself sufficiently innocent—be held over their heads, but the temporal arm, too, can be used to follow up for the two is scarcely if ever acknowledged—for that would be much too close and causal. Indeed, the more the position of the parties is considered the greater will appear to be the power in the hands of the Church over its members.

"The Copts are all subjects of the Government, and wholly at its disposal. And so, when one of them displeases his ecclesiastical chiefs in a manner sufficiently heinous, the chiefs have nothing more to do than submit his name to the Government authorities, and the poor man is made to pay the

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